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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH,

AND THE

CENTRAL PROVINCES,

From the 1st to the 8th of August, 1868.

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THE *Dubduba Sekundree*, of the 27th of June, does not require special notice.

The *Gwalior Gazette*, of the 28th of June, mentions that the Maharajah Scindiah, with his usual generosity, has given orders for all the poor and needy in his "camp" to be fed at his expense. This benevolent work is said to have been going on for some time; and, it is added, that the poor are now quite unconcerned about their daily bread.

The *Lawrence Gazette*, of the 3rd July, publishes an account of the proceedings of a meeting held in the school at Meerut. The address of Moulyie Hakim Ghulam is particularly noticed. The writer proceeds to say:—"When we glance all over the country, a great assemblage of Europeans possessed of great talent is seen, doing their utmost for the progress of the country; and in the same way might be seen a large assemblage of uneducated people in Hindoostan, who are found to be lazy, sorrowful, poor, needy, and indolent: for which reason, I, and others who pay attention to the subject, are much grieved; and the grief we feel is so burning that our plans and resolution all fail to sprinkle water on it. But when I see the high, the wealthy, the wise, and well experienced in art, the educated men of Europe, turning towards Hindoo-



stanees, as a parent looks to and watches over his child ; and who try to awaken us from our heavy sleep of forgetfulness, and not allow us to slumber in the road of worthless ignorance, I feel most grateful. Look and see how this very company has brought the great Americans out of their uncivilized state into civilization—an example unparelled ; and their commerce have now surpassed that of their masters and teachers ;” &c., &c. The writer proceeds to say, in fact, that “the Americans have gone ahead of England altogether ; that their colleges are even superior to Oxford and Cambridge, considering the progress of the two countries ; that they are a free people ;” &c., &c. He then goes on to say, that “as America has grown and prospered, so Hindoostan may grow and prosper, under the sympathy and commiseration of Europe ; but that the evil customs of Hindoostan are ever present to counteract the good worked upon these unfortunate people, and nothing but regret is the result. Up to 14 or 15 years of age, the great men of Hindoostan keep their children dressed in the best of clothing ; they teach them to eat *pān*, and to perfume themselves with *uttr* ; and send them about the streets and lanes in charge of menials : while the poorer classes, thinking their children too young, do not take any work out of them, but allow them full scope to their desires. After this, they let them learn from country books, which can be of no use to them ; and in this sort of profligate existence and vagabondism, they keep them until they attain the age of twenty-four or twenty-five, when they, the children, look upon themselves as free agents, and pass the remainder of their life in idleness ; a course their parents encourage, as they think they show love and regard by keeping their children idle and free from cares : so that if their parents (or guardians) die and leave them at the age of 45, and it becomes necessary for them to work for their living, then, if a grey hair shows itself, deep regret seizes them, and they look upon their freedom from all knowledge and learning as a lie, and the best of their life as wasted ; and because they cannot obtain advancement, they blame the authorities, or their own evil fate. But, supposing that at the age of 40, they find the road to gaining a liveli-



hood open to them, the remainder of their lives is then passed in eating to excess, and noising forth their own praises. If this is not gained, their whole life is passed in regrets at the way they have wasted it." The writer here introduces a story of a marriage feast given by the Emperor of Room, at which all the women of rank and standing, with their children, were present, dressed in their most costly apparel. It was observed that the Empress had dressed her children for the purpose of hiding their nakedness, in simple clothing; and this circumstance called forth the remarks of the other females assembled, who set the Queen down in their own minds as a careless mother, and went so far as to complain to her about it; pointing out how their children were like her servants, and yet their ornaments were so rich; &c., &c. The Queen replied, laughing, that their children's rank could be known by the number of jewels upon their persons, while hers possessed only the jewel of knowledge, without which they would be poor indeed; &c., &c. "In short," the lecturer continues, "Hindoostanees were formerly considered clever by other countries and races, but in our time the knowledge they possessed concerning the arts and sciences has departed; and their self-conceit would not allow them to retain the knowledge imparted to them by the education of the present day. I know that if this company of Hindoostanees were to exert themselves in the matter of Government tuition, and take trouble to understand the subjects of the day, they might surpass Europe in science; but who can remove from the mind of the general public the doubt that the interest and exertions of Europe on this point is such as we cannot understand, and that if we become educated we bring reproach upon ourselves. Now, it is incumbent on all the people to educate their children, and join in general friendliness; look to their ancestors, and ancient customs, and take example by their ancestors, who by the acquirement of knowledge—wise or otherwise—from the Jew and the Christian, became learned, and narrated their knowledge in Arabic: the empire of Khulfa Ubbassee, the descendant of Ubbassee, is proof of this. Perhaps, this is how in their time the Mahomedans translated knowledge—true or traditional—from different



tribes, and introduced and kept the translations in their own schools, where they remain to this day. And when you view this as imperative, even if the desire to educate you emanates from foreigners, who are the governors of the country, why should it not be acceded to? Enough, then; we ought to look to the education of Europe, and remember the advantages to be derived from it." The writer then points to Turkey, where he says men of rank among the Christians enter the Sultan's schools, and under his Government receive the advantages of education in Arabic; while people from London go into the schools at Bagdad. In the same way, people of other countries receive tuition in England, Scotland, &c. He further impresses upon the minds of his hearers that when general knowledge is to be acquired, it matters little whence it comes; and advises them to send their children to the Mission School at Meerut; and to be grateful to the Superintendent, who has made it a garden of good fruit; &c., &c.

The *Rohilcund Ukhbar*, of the 4th of July, does not contain anything requiring particular notice.

The *Unjumun Hind*, of the 4th of July, under the heading Cashmere, mentions the presence of several English noblemen at that place; and the Dewan Thakoor Dass, Nazim Sooba, is very energetic in his exertions to pay these distinguished visitors every attention. The writer proceeds to say:—"The Dewan Bidra Nauth Hakim Adawlut, of Sreenuggur, went to Rainbun, to meet the Prince Frederic of Holstein; and the Syud Ghulam Alee Shah, of the Jummoo Adawlut, who was sent from Jummoo with the Prince, has returned. The Prince remained up to the 20th of May at Sreenuggur Durbar." A list of the ladies and gentlemen in Cashmere this season is then given.

It is said that the heirs of Seth Luchmee Chund have sent in a claim against Government for money due to them (the bankers), on account of, or by, a rebel named Rao Tulla Ram, of Rewaree; and enquiry has been made from the Commissioner, by order of Government.



The visit of the Lieutenant-Governor, North-Western Provinces, to Moradabad, and His Honour's reception of the principal inhabitants and native officers of Government, is noticed. Sir W. Muir is said to have enquired of the native gentry whether they preferred the old chowkeedaree (watchmen) system to the police; each one is said to have replied in favour of the old system. His Honour is then said to have remarked that the old chowkeedars could not have inspired so much fear or dread as the police did, in virtue of their dress alone; on which, the Nawab Said-ood-Deen Ahmed Khan said, that if only on account of the fear inspired by the dress of the police it was necessary to keep them up, they ought to be confined to the extremities of roads, so that the fear might be felt there, and the city be guarded by chowkeedars, as was formerly the case. "This was much approved of by the Lieutenant-Governor, who afterwards conversed with an old acquaintance, Moulvie Sooban Alee Sahib. The bankers, Sahu Sham Sunder, and Sahu Mookut Beharee Lall, the Chowdree Dhean Singh, of Khanta, returned to their homes without any interview;" &c., &c.

The *Dubduba Sekundree*, of the 4th of July, does not require particular notice.

The *Sadik-ool Ukhbar*, of the 4th of July, after extracts of no importance, publishes what purports to be the letter of the Russian General to the Ameer Shere Alee Khan, calling upon him to abstain from fighting, or to keep his troops from fighting; "but, of course," adds the General, "if by our asking Azim Khan will not remain quiet, and refuses to be subject to you, then over ten thousand men at Samarcund will be sent at once to Guzneen; when I have passed the order, it only remains for them to obey. A letter has been sent to Azim Khan, and we are expecting a reply from him; as he replies, so we shall be prepared to act. Just now, all our forces will assemble at Bokhara; and although there is no necessity for them to remain there, the King being subject to us, still we wish to retain possession of the city;" &c., &c. "Some of the Kohistanees who entered the city are called Ghazees, who think it



right and proper to shed blood as their passport to Heaven. These men collect together, and sometimes take the King to the jungle, and advise him to get up a crusade ; but all their pride is now lowered, and they have all come into our camp. If you go against our advice, and prefer to follow that of your own counsellors, all assistance will be withdrawn from you ; you can do as you please in future ; and until another letter from us reaches you, you are not to move from Kandahar : those chiefs who have gone to Guzneen are to receive imperative orders not to interfere with, oppress, or injure the people."

The *Nusseem Jounpore*, of the 7th of July, does not call for particular attention.

The *Sholatoor*, of the 7th of July, notices the opinion of a recent authority on the subject of confiscating property in Hindoostan ; " a subject in which all are, more or less, interested." The writer says, that " Major Bell *Sahib* is well up in this subject ; that Lord Cranbourne and Sir Stafford Northcote would not pass the rule ; so the *Wuzeer Hind* (Viceroy) determined to make a law by which high appointments might be given to the natives of the country ; the Major *Sahib* being quite opposed to these opinions." The writer refers to some articles in the *Quarterly Review*, containing the opinions of the Duke of Argyle, &c. ; but at the same time he considers them very difficult to understand, and calculated to mislead those who read them concerning the real condition of Hindoostan. He goes on to say, that the English, however easy it may be to them to acquire a thorough knowledge of Hindoostan, are not likely ever to acquire that knowledge, because they are careless and indifferent about it. He continues :—" It is well known that the people of England are content to know that all the complaints about property having been attached, &c., are groundless or false ; and that the Hindoostanee nobles are viewed in the same light as the German nobles ; and whether this is true or false, the belief has taken deep root in their minds ; for although for the sake of one Rajah's family, a whole territory has been confiscated, still by the change of authority the people derive much comfort. On the laws or rules



of adoption and succession they do not care to acquire any information ; and we do not say anything on this point, neither on the attachment of property ; but it is only right that as much attention and care as possible should be bestowed upon it. Better still, it seems that the opinions Major Bell has expressed should at once be looked into ;" &c. The writer goes on quoting from the articles above referred to, concerning the policy of disarming the country, which he considers wrong ; and he argues that a country whose boundaries are so many miles in circumference, cannot be surrounded or besieged. " The Duke of Argyle does not consider this : let us be as wide-awake as we may in our conduct, keep up agents, enlist police, or make laws, we cannot remove the strength of 20 krores of people ; and even without breech-loaders, or any other weapon, there is risk and danger in their enmity. If we allow anything which might set the people of the country against us, and we can retain the country without fighting, and the rebels cannot face our Armstrong guns ; but even this we do not advocate ; what we want most is to create and foster friendship, and so keep possession of the country, rather than by the force of arms ; and if this cannot be, our rule cannot stand even for a day : let alone the meaning of rule, there will not remain a sign of it ; and although we may have all sorts of things, still we shall not be able to live in comfort. Just now the British Government has great need of the income of Hindoostan : enough ; if this is necessary, the Government ought to foster peace and contentment in the country ;" &c., &c. Then follow more extracts from the authority already quoted, and go on to say that " those whom we desire to make submissive to us do not receive any benefits ; and the gentleman (Major Bell) remarks that the Hindoostanees, however meritorious they may be, have no opportunity of displaying their qualifications, because they are not appointed to the higher grades in the service ; and the English Government is such, that if they, the English, were suddenly to leave the country, the whole arrangement would be upset. But, independent of this, in the English Government, the King and his ministers, as well as those Hindoostanees who are



mixed up in the Government, think little of the natives, and therefore look down upon them;" &c., &c. The remainder appears to be like most of the above—translations from the work under notice.

The *Oudh Ukhbar*, of the 7th of July, under the head of "Delhi News," publishes the following:—"A correspondent states that matters in Delhi are daily changing for the worse. The shame and modesty which once existed is no longer observable; in place of knowledge and affability, ignorance and meanness are seen: formerly a man's family was looked into, but now the search is only a covetous enquiry after wealth—let the party turn out to be only a barber or a bearer; in all of which much distress is the result: moreover, outsiders of low caste pass themselves off as respectable men, and accomplish their desires."

The widows of rebels in Nepaul are reported to have requested permission to make themselves over to Government, on condition that their lives are spared; the Government has, it is said, accepted their proposal, provided they reside in one particular spot, to be decided on by Government. The Editor adds, that "there cannot be any want of room in Nepaul, but perhaps they have made this application on account of their poverty. The Government ought to accede to their wishes."

The *Malwa Ukhbar*, of the 8th of July, and the *Nujm-ool Ukhbar*, of the 8th, do not require particular notice.

The *Uhmil-ool Ukhbar*, of the 8th of July, comments upon the question of the Maharajah of Burdwan's right to a salute. The writer says, "that the Viceroy has already given his opinion in the matter of mixing up natives in the affairs of the country; but he ought to enquire, through the Foreign Department, where the cases of independent States are settled, how much the people are respected, and who they are. But it appears, that according to this rule, only those are respected who are independent. It does not appear to have struck any one that it would be good policy to keep powerful Hindoo-stanees on our side (even though they be but landed propria-



tors), because such men can be either friends or foes. Under the British rule, all independent Chiefs, however small they may be, and who may not be worthy of confidence, are respected merely because they are independent; while others who are powerful and respectable, with whom we ought to observe rules and customs, have no opportunity of taking part in them." The case of the Maharajah of Burdwan is then cited, and the writer says:—"The Maharajah begged that a salute might be allowed him, as recognition of the services rendered by him in the time of famine in Bengal; instead of this, he received only a letter of thanks, which the Government contented itself with giving; while those whose claims to reward were, in comparison to the Maharajah's, very small, got even more than the limit in the shape of rewards." The writer goes on to say, that the Maharajah did good service in the Sonthal rebellion, for which he received thanks in the Durbar of the Government of Bengal. This, together with his services in the later Sepoy rebellion, are mentioned; and the writer concludes by saying, that in troublous times, only such people who did not openly rebel were considered worthy of honours and rewards, which they received. "Enough; then, by this rule alone, the Maharajah has a claim; and taking into consideration all the other good works effected by the Maharajah, his request for the honour of a salute, which is only in accordance with his rank and dignity, and which is allowed even to bishops, as well as the Maharajahs of Benares and Vizianagram, is not very much. If our Government think this a happy way of ruling, and of gaining powerful landholders over to their side, and keeping them happy and contented, this request of the Maharajah's should be complied with."

The *Ukhbar Alum*, of the 9th July, the *Moofeed-ool Anam*, of the 9th, the *Mujma-ool Bharain*, of the 9th, and the *Zea-ool Ukhbar*, of the 10th, do not contain anything worthy of extract.

The *Allygurh Institute*, of the 10th of July, contains an article in English upon taxation, and the land revenues of



India; extracts from the article by Moulvie Mahomed Oosman Khan, of Rampore (already given); and the cure or treatment of cholera.

The *Punjabee Ukhbar*, of the 10th of July, publishes Bokhara news. It is said that the King has had the Chief Azim killed; because he, against the advice of the King, was exciting the people to get up a crusade. It is further said that when the crusaders found that the King was in the city of Kirmana, between Bokhara and Samarcund, they dispersed without fighting. The eldest son of the King, Governor of Samarcund, is surrounded. Of late, there has not been any fighting between the Russians and the Samarcundees. Secunder Khan, Chief of Herat, is in confinement, for holding a secret intercourse with the Russians. The King is willing that the Russians should build a cantonment on the banks of the Oxus.

It is noticed, that "the conduct of the Maharajah of Kotah was not what it should have been during the mutiny, and that his salute was in consequence discontinued. We now hear that the Governor-General has ordered the Maharajah to reduce his forces, and this order will have to be obeyed. In truth, the desire of the Home Government is to reduce all the forces of the Rajpootana Chiefs, because they cannot understand why so many of these troops should be kept up."

It is also noticed that the agent of the Punjab Government at Umballa has again pronounced the Naba Chief unfit for the Government of his State, and has thought fit to keep up the Council Agency. It is also said that "about a lakh of confidential and faithful ones have been turned out of their appointments."

The *Lawrence Gazette*, of the 10th of July, mentions that the Maharajah of Jeypore addressed a letter to the Viceroy, expressing a desire to pay His Excellency a visit at Simla, to which a favourable reply was received. But that, in the same letter, the affairs of the country were alluded to, and to this portion



of it a favourable reply was not given; so that the writer of the news will not be surprised to find that the **Rajah's** visit to Simla will not come off.

The *Rahnoomai Punjab*, of the 10th of July, does not require particular notice.

The *Julwatoor*, of the 10th of July, after extracts, refers to an order said to have been issued by the Nizam of Hyderabad, to the effect that only respectable men of good families should be appointed to the post of *wukeel* (lawyers); and that these must be well versed in Arabic, Maharatee, and other languages. Upon which, the writer says, that "now-a-days nobody seeks men of respectability or good family; but whoever possesses four pice, possesses all that is required: let him be even a sweeper by caste, he will claim the privilege of respectability, and be well to do in the world."

The rumour of Sir Stafford Northcote succeeding Sir J. Lawrence is noticed: the writer thinks that the fact of Sir Stafford having been studying the languages of the country, and the aid he has afforded to hospitals and schools in India, is proof that he wishes to be as much beloved, and to be thought as kind-hearted, as was Lord Bentinck.

The *Oordoo Dehli Gazette*, of the 11th of July, notices the capture of a notorious plunderer, Nao Daka, who has been guilty of much oppression, and extensive robberies. Two of the most noted of his band are said to have escaped into the Shekawattee district. The sums plundered by this band comprise one of 26,000, and one of 16,000.

The *Meerut Gazette*, of the 11th July, the *Koh-i-Noor*, of the 11th, the *Unjumun Hind*, of the 11th, the *Kaleid Ummed*, of the same date, the *Sadiq-ool Ukhbar*, of the same date, and the *Ukmil-ool Ukhbar*, of the 15th, do not call for particular notice.



The following vernacular newspapers have been examined in this Report, viz.:—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.		WHEN RECEIVED.	
			1868.		1868.	
1	Dubduba Sekundree, ...	Rampore, ...	June	27th	July	11th
2	Gwalior Gazette, ...	Gwalior, ...	"	28th	"	13th
3	Lawrence Gazette, ...	Meerut, ...	July	3rd	"	10th
4	Robilcund Ukhbar, ...	Moradabad, ...	"	4th	"	12th
5	Unjumun Hind, ...	Lucknow, ...	"	4th	"	11th
6	Dubduba Sekundree, ...	Rampore, ...	"	4th	"	11th
7	Sadiq-ool Ukhbar, ...	Bhawulpore, ...	"	4th	"	10th
8	Nusseem Jounpore, ...	Jounpore, ...	"	7th	"	12th
9	Sholatoor, ...	Cawnpore, ...	"	7th	"	10th
10	Oudh Ukhbar, ...	Lucknow, ...	"	7th	"	11th
11	Malwa Ukhbar, ...	Indore, ...	"	8th	"	14th
12	Nujm-ool Ukhbar, ...	Meerut, ...	"	8th	"	12th
13	Ukmil-ool Ukhbar, ...	Delhi, ...	"	8th	"	10th
14	Ukhbar Alum, ...	Meerut, ...	"	9th	"	14th
15	Moofeed-ool Anam, ...	Futtehgurh, ...	"	9th	"	14th
16	Mujma-ool Bharain, ...	Loodiana, ...	"	9th	"	12th
17	Zea-ool Ukhbar, ...	Delhi, ...	"	10th	"	10th
18	Allygurh Institute Gazette, ...	Allygurh, ...	"	10th	"	13th
19	Punjabee Ukhbar, ...	Lahore, ...	"	10th	"	13th
20	Lawrence Gazette, ...	Meerut, ...	"	10th	"	14th
21	Rahnoomai Punjab, ...	Sealkote, ...	"	10th	"	14th
22	Julwatoor, ...	Meerut, ...	"	10th	"	12th
23	Oordoo Dehli Gazette, ...	Agra, ...	"	11th	"	12th
24	Meerut Gazette, ...	Meerut, ...	"	11th	"	14th
25	Koh-i-Noor, ...	Lahore, ...	"	11th	"	14th
26	Unjumun Hind, ...	Lucknow, ...	"	11th	"	15th
27	Kaleid Ummid, ...	Lahore, ...	"	11th	"	15th
28	Sadiq-ool Ukhbar, ...	Bhawulpore, ...	"	11th	"	17th
29	Ukmil-ool Ukhbar, ...	Delhi, ...	"	15th	"	17th
30	Guain Purdain, ...	Lahore, ...	"	15th	"	13th
31	Murdhurminth (Nagree paper), ...	Joudpore, ...	"	15th	"	13th

(True translation.)

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press,  
Upper India.

DELHI:

The 8th August, 1868. }